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Reviewing Stand

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Christianity and Communism

A radio discussion over WGN and the Mutual Broadcasting System

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THE REVIEWING STAND is a weekly radio forum presented by Northwestern University. The program was first broadcast by Station WGN, Chicago, October 14, 1934. It has been on the air continuously since that time, originating in the WGN studios, and, since 1935, carried by the stations of the Mutual Broadcasting System. THE REVIEWING STAND presents members of the Northwestern University faculty and distinguished guests from business, government, education, and the press in round table discussions of contemporary problems—the questions that are in the news. The program is under the direction of James H. McBurney, Dean of the School of Speech, Northwestern University and Miss Myrtle Stahl, Director of Educational Programs, WGN, Chicago.

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Christianity and Communism

MR. MCBURNEY: How do Christianity and Communism differ in philosophy and tactics? How should we deal with Communism?

This discussion is an outgrowth of an analysis of Christianity and Communism by the faculty of the Garrett Biblical Institute. McKibben, tell us just a bit about this study and why it was undertaken.

Define Terms

MR. MCKIBBEN: With the struggle between Communism and Christianity, and between Communism and democracy being more sharply drawn across the continents, we considered it highly important that the contrasting philosophy and practices of these two schools of thought should be more clearly stated. There is an immense amount of criticism of Communism, some of it more emotional than intelligent. There is not enough constructive treatment of the issues setting forth whatever is good in Communism and comparing Communism point by point with what Christianity has to say and offer.

We do not claim any particular authority to speak on these matters, but we feel that as teachers training leaders for church and society we should take our stand. This is what we have done.

MR. MCBURNEY: What are the basic differences between Christianity and Communism as you see them, McKibben? Take a minute or two to tell us how they differ in philosophy and ideology.

MR. MCKIBBEN: Before entering the discussion, I think, we ought to get some definitions clearly in mind. By Christianity we mean not only that way of faith and life which we find in Jesus Christ, but also the significance of this in and for society today. By Communism we mean not only the theory proposed by Marx and his followers, but the expression of this in the Soviet Union and the Communist Parties around the world in their

policies and their practices. Now we admit that these two ways have some points in common. Communism asserts the equality of all men irrespective of race or color. From the beginning Christianity has asserted that God made of one blood all men to dwell on the face of the whole earth. Communism is concerned with economic welfare and the accessibility of the goods of life to all men. Christ came to preach good tidings to the poor, release for the captives, liberty for the oppressed, and the coming of a new world of justice and righteousness.

MR. MCBURNEY: Now, McKibben, accepting those definitions, and I take it we do, gentlemen . . . go ahead with the differences between Christianity and Communism in philosophy and ideology.

Differences

MR. MCKIBBEN: You take, for instance, the criticisms of the existing social order. Communism condemns private ownership of property, inequalities in opportunity, and power resulting from capitalism. It condemns the emphasis upon individualism and unrestrained self-expression. It condemns middle-class bourgeois morality in marriage and the family.

Now, in contrast, Christianity, we feel, condemns selfish use of power, private or public, holding that all property is a trust from God; it condemns concentration of power, in state or any other agency, which endangers individual liberty. It condemns depersonalizing the individual through control of large impersonal organizations of the state.

In the matter of the meaning of life, Communism teaches that religion is a product of fear and fantasy, the opiate of the people, a capitalistic control device. It holds that all significant values are socially derived. It teaches the complete subordination of individuals to the Communistic system and maintains that the only fellowship to be sought is among those

holding the Communistic philosophy.

Christianity, on the other hand, believes that an all-righteous, all-loving God is the source of man's existence and his deliverance from evil. The good life is to be achieved through responsible obedience to God's will. Christianity holds that the true, full meaning of life can be seen not only through the processes of history but also in God's purposes as they are fulfilled in individual and social living.

MR. MCBURNEY: Now that's McKibben's statement. Fey, do you accept that comparison?

Emphasis on Material

MR. FEY: Isn't the essence of the difference between Christianity and Communism that Communism teaches that a man can be saved by food, clothes, houses and other economic welfare measures; whereas Christianity teaches that these are entirely secondary, that salvation consists in a particular conception of God as love and power and in behaving on that basis?

MR. MCBURNEY: What is your view on this, Eby?

MR. EBY: I think I am sort of in between. I accept the fact that the Communist believes that salvation comes through economic revolution: at the same time I have always taken the position of being critical of the Church because it doesn't understand how necessary these matters of food, clothing and shelter are to millions of people. And I would emphasize something that Mr. Fey didn't. It isn't only the Communists' emphasis in the economic which appeals: It is the fundamental Communist emphasis on equality of races and equality of peoples. And I am one who believes that the issue of Christianity and Communism will not be decided by the intellectuals—even here this morning—it will be decided in relation to what the masses of the people of the world believe Communism offers or Christianity offers in contrast with Communism. I am sort of an in between pragmatist.

MR. MCKIBBEN: You would agree, however, that we must get our thinking straight and have an adequate philosophy upon which to base any program of action?

MR. EBY: I certainly would, and I think the whole preservation of our democratic concepts is dependent upon that faith and that philosophy; but I want to translate that philosophy into the kind of thing that people understand in their day-by-day experiences.

'Respect for Individual'

MR. FEY: Wouldn't you add to the concept of equality which is today proving so attractive to millions as they look toward Communism, the concept equally important in Christian and democratic societies of liberty and the respect for the individual?

MR. EBY: There isn't any question that we need to emphasize liberty and the respect for the individual, but let's spell out exactly what I mean. In every experience I have had, both in labor and in travel, the fundamental challenge to American Christian values was the treatment of the Negroes. Now I think Christianity demands that we deal with the specific problem of brotherhood as radically as anything that Communism assumes, and at the same time we preserve liberty for both our Negro and white brotherhood in the process. But it is a specific: Brotherhood is not an abstraction here.

MR. MCKIBBEN: That is all true, but when your Communist says he is for freedom and equality he means a classless society made possible by the elimination of all but one class. It seems to me that is fundamentally different from the direction in which Christianity would go in the matter of equality.

MR. EBY: I would accept that it is fundamentally different from the Marxist definition of the classless society, but as I have often dreamed of the kingdom of God, it seems to me it would approximate a classless society in terms of the achievement of a common brotherhood within that

framework, but with an entirely different way of achieving it and with a different philosophy in the process.

MR. MCKIBBEN: I'd agree with that.

MR. FEY: It is a difference, not of the ultimate objective of brotherhood and a classless society, but the means of realizing it. The Communist's technique is clearly defined as the class war, the destruction of opponents of the so-called proletariat, is it not?

Communism Atheistic?

MR. MCBURNEY: Now, before we discuss the tactics or methods of the Communists, I would like to ask whether atheism is inherent in Communism, or is Communism a secular creed which may or may not embrace Christianity?

MR. MCKIBBEN: Our statement says very emphatically that Communism is atheistic, and Communism taken both in its ideology and in its practice cannot embrace Christianity.

MR. MCBURNEY: In other words, it is not possible to be a Communist *and* a Christian?

MR. MCKIBBEN: Not a true Communist and a true Christian at the same time.

MR. MCBURNEY: Do you agree with that, Fey?

MR. FEY: I would agree with that 100 per cent.

MR. EBY: Again I suppose I am a middle-of-the-roader. I would agree with the intellectual, but I would like to point out that I have always taken the position that Communism is not the Anti-Christ, not the ultimate evil: it is a heresy, and it succeeds with people because it exploits certain things that are inherent in our Judaic-Christian position—I mean the concept of equality and justice, etc.

Now, having said that I will put on the footnote that I think that modern Stalinism with its emphasis on statism is the antithesis of everything Christianity stands for.

MR. MCBURNEY: Why can Christianity live with capitalism as it does and

Communism reject it? How about that, Fey?

MR. FEY: It seems to me that Christianity as a religious faith is something that goes far deeper than any political system. It got its start under a dictatorship. It has survived under all kinds of government, and I believe it will survive under Communism. But that doesn't mean that the two are the same or that the basic tension between Christianity and Communism can ever be resolved. I don't think it can for an individual, and I don't believe it can in the social order.

Inevitable Conflict

MR. EBY: Mr. Fey, do you mean there is an inevitable conflict? In what sense? That frightens me a little.

MR. FEY: I think it is an inevitable conflict in the sense of the directions of the two things being opposite. I do not think it means an inevitable war between the two systems. The Christian maintains his position in other than violent ways. And in my opinion he maintains them best when he doesn't espouse violent ways, but he can't haul down his flag: he has got to recognize a thing for what it is. Communism says that salvation comes through economic welfare and is promoted by the state: the Christian says that salvation is a far more revolutionary, if you please, thing than that.

MR. MCBURNEY: Let me ask my question another way: What does Communism say to capitalism, and what does Christianity say to capitalism?

MR. EBY: If I were answering that I would say Communism says unqualifiedly that capitalism is evil, and there is no compromise with the capitalistic system. Christianity, as I understand it, is critical of all systems. The only point I would add is this: I wish that institutional Christianity were a little more critical of contemporary capitalism. I would like to ask McKibben what position Christianity takes on capitalism.

MR. MCKIBBEN: I think it is partly accident that Christianity has grown

up on the Western continent in connection with Western capitalism. I would agree that Christianity should not be identified with any political system, or economic system. I think it is getting increasingly critical of the capitalistic society in which it finds itself. Neither do I think we should identify Christianity with Western capitalistic democracy. There are social democracies in Europe that would protest that very vigorously.

Christianity and Capitalism

MR. MCBURNEY: You gentlemen are getting yourselves in the very interesting position of saying that Christianity is the antithesis of Communism and it doesn't get along very well with capitalism. Where does that leave you in a practical way, McKibben?

MR. MCKIBBEN: It means that, as has been said, we are critical of any form of government or political economy which does not fit into the basic principles of Christianity. I personally feel there are some aspects of capitalism that Christianity can accept. There are many other practices which it is already condemning and trying to change.

MR. EBY: Mr. Chairman, I would like to ask Mr. Fey what the semi-official position of Protestantism was on capitalism and Communism, I believe at the Amsterdam conference.

MR. FEY: At the Amsterdam Assembly of the World Council of Churches held just a year ago the point made by Dr. McKibben was explicitly written out. There was criticism of *laissez-faire* capitalism, the word being used only once, but the word capitalism many times in terms of the fact that it exposed people to vast social catastrophes like mass unemployment and war, the fact that it developed a practical kind of materialism in people and one or two other points. On the other hand, its criticism of Communism went even deeper. It challenged Communism as a way of salvation, and therefore threw itself squarely opposed to it. It challenged also the methods of the historic lie and all the other methods

of ruthlessness in dealing with individuals which Communism practiced. But it is rather significant that both in Wall Street and in the Kremlin this statement of Amsterdam wasn't liked too well.

MR. EBY: Wasn't that good!

Differences in Tactics

MR. MCBURNEY: We have been considering here the ideological differences between Christianity and Communism. How do they differ in tactics, Eby? I think that will shed light on the question we have been discussing, the relations to capitalism. How do Communism and Christianity differ in tactics, in the methods they employ?

MR. EBY: I am going to give this statement rather slowly because I am a little bit afraid of it myself, Mr. Chairman.

The Communist (Stalinist) believes in an inevitable conflict between capitalism and Communism. War and violent revolution, he believes, are inherent in the capitalist economic system. Communism, he further insists, will triumph in violent revolution, and subsequently there will be achieved a dictatorship of the Socialist proletariat, and the ushering in of an era of peace and economic justice.

Violence, the Stalinist believes, is inevitable and is to be taken advantage of to achieve the ends of history, as he conceives them. The Christian (democrat) in turn believes the "good life" can be achieved non-violently through the democratic process as expressed in the rule of the majority through the use of the ballot. Furthermore democracy at its best encourages and protects the right of minorities to dissent with majority opinion.

The Christian does not believe in liquidating his opponents as class enemies. He believes he can achieve his end through education and persuasion.

The Stalinist, I have experienced, uses rules of democratic procedure to gain his political ends and then tends to violate them to stay in power. The true democrat believes there is ethical content in democratic rules.

Fundamentally, Stalinists argue that the end justifies the means. Christians deny such an assumption. Truth is to be respected, say Christians, for its own sake. Likewise life, because it is sacred.

Tactically, the Communist (Stalinist) accepts the necessity of the historic lie and the liquidation through terror of the deviationists who disagree with him. There are other tactical differences, but these suffice to indicate the Stalinist is no mean opponent, and the democrat to challenge him must have a better program, a clearer faith, and an equal willingness to translate his program and faith into practice.

MR. MCKIBBEN: I like that, Eby, but I would like to ask you what it means in terms of dealing with a group of ruthless, aggressive Communists, say in a political party or in a labor union, who are trying to get control.

Response to Violence

MR. EBY: I will answer that as concisely as I can. I am one who believes that democracy is never going to be either achieved or maintained by resolutions. I think that in a trade-union movement, if you are going to meet a disciplined minority you must be willing to do the following: 1. Care enough to come to the meetings. 2. Understand Roberts' Rules of Order. 3. Operate according to these rules. 4. Stay late if necessary; and above all have a program which is more meaningful. I think the reason the Communists were defeated in the Auto Workers union was exactly because of an understanding of these facts.

MR. MCKIBBEN: Supposing the matter has got to a pretty bad situation. You say education and persuasion should be used. Supposing Communists get strong enough to use violence. What would you as a Christian do in such a situation?

MR. EBY: It is a terrific question. It is doubly terrific because I happen to belong to a pacifist church, and I tried to resolve it when Fascism came on the historic scene. I resolved it as

follows: You would operate as long as you could by peace and persuasion, but then you would have to operate through the accepted police power, and if necessary you would use the police powers of the state, of recognized society, to protect the right of minorities to express themselves. Or, if you want it bluntly, I never would capitulate to Communist violence.

India and Resistance

MR. FEY: Isn't it true that India has something to teach us? It has lately won its independence by resistance, determined, prolonged, very sacrificial resistance—thousands and thousands of people imprisoned against what they thought to be wrong. And yet here is a nation of more than three hundred million people which has its freedom today without having achieved it through war. Isn't there something to be learned from that experience in the labor movement and in our society generally?

MR. MCKIBBEN: Not having a panacea for national action, what would be our attitude toward the Communist program in China? How is the United States, if it is going to act as a Christian nation, how is it going to influence the course of affairs in China?

MR. EBY: I shouldn't answer that. I think Mr. Fey will because he knows that part of the world better than I. But I would express judgment. My judgment in regard to China has been consistently this: there was inherent in the Christian tradition, particularly in its emphasis on racial brotherhood, and on its emphasis on economic justice, possibilities to serve the Chinese need through the missionary system; and I think that missionary system means that it has to come down off the hill, it has to live with the people and it has to make extremely specific its ideals on race and on economic justice.

MR. FEY: I agree, and would like to add that in my opinion the revolution in China is not basically a Communist revolution: it is a Christian revolution, the result of a century and a

half of Christian missionary activity which created a divine disaffection in the Chinese people against an ancient system which regarded human life as cheap as dirt. And now the Communists have moved in and have seized control of the direction of that. I don't believe that they can continue to control it, and it seems to me that the very methods of brotherly sharing, of taking care of people's health, of trying to lift their intelligence through education, and of trying to preach an end of life that makes life significant and sacred can be immensely important in the future.

Exclusion Act

MR. EBY: Mr. Fey, exactly at this point is where I was so happy I was invited on this program. . . . I mean for this reason: I think the contemporary Christian has to be more radical for better reasons. He does not dare confuse his ends and means. Now, what do I mean? I remember being in Japan in '33. There the missionaries were teaching the fatherhood of God and the brotherhood of man, and we had the Exclusion Act. We affronted a whole people.

MR. FEY: We had the Exclusion Act.

MR. EBY: That is right. Now I would like to believe that America can regain its dynamic on the basis of this Christian emphasis and can meet the challenge of race and can meet the challenge of justice in an economic sense, and also can maintain freedom. With this kind of a program we need not lose out to Communism.

MR. MCBURNEY: You gentlemen have identified the democratic process, the democratic methods, as the tactics of Christianity. Am I right in that?

MR. EBY: Yes.

MR. MCBURNEY: If that is the case, applying that principle, how should Christianity deal with Communism? We have already touched on that in several areas. We have talked about some of the labor power struggles; we have mentioned China. But how are you going to communicate with these Communists anyway? Do we have, or

can we create any basis for understanding? How can we get at them?

MR. FEY: We already are communicating in many, many countries; particularly where the Christian missionary movement is in existence around the world, the communications with the people including the Communists are continuous. But I think we have got to, perhaps, be wiser in trying to develop other methods of communication and to make the voice of America the voice of peace, the voice of promise, of help, of hope for people.

Basis for Understanding

I would like to think of the President's Four-Point program of developing underdeveloped countries as something in that direction. I believe that we ought to make it clear that American democracy stands for an equitable distribution of land, including a redistribution where that is necessary, for the development of cooperatives and every other method by means of which people by their own efforts can improve their condition. We are not opposed to an equality of opportunity in economic welfare. Indeed, I think that ideology is basically Christian at the outset. But more than that we stand for a conception of the human person as free under God, not by a right given by the state, but by his very nature.

MR. MCBURNEY: What is the role of the Church in that program?

MR. MCKIBBEN: I think the role of the Church is to keep up the kind of work that Fey has mentioned. I think it is a matter of going on record time and time again in expressions of confidence, good will, hope and practical action.

MR. EBY: There are two things I would like to stress at this moment. I would like to pick up what Mr. Fey said and go beyond it politically and economically. I think I am going to express at this time a rather naive statement. But I am one who believes that Russians and Communists are born human beings. They are born human beings as basically and as

fundamentally as Americans are. And I have never found any evidence in my contact with the Russians that Russian babies are born with a hammer and sickle, or that American babies are born figuring compound interest. I always get disturbed when we talk about the people "behind the Iron Curtain" and the people on this side of the Iron Curtain, because I think when we do that we fall into the trap and we forget that Russians fall in love, get married, have babies and all the rest.

Christianity and Love

MR. MCKIBBEN: Let's go one step further. We say that democracy or Christianity uses education, persuasion and reconciliation. I think a fundamental point in Christianity is love—love for your fellow men. I think we have got to love Russians enough to see the good in them, disbelieve the bad, try to cooperate with them and help them save themselves.

MR. MCBURNEY: Now I can go along with most of what you gentlemen have said here today, but I would like to go back to an earlier point. It would seem to me that this discussion of tactics, of the methods of Christianity as opposed to methods of Communism would suggest to you that the Christian method and the Christian tactics would work infinitely better in the kind of capitalistic society we know in the Western world than it ever conceivably could in a Communistic society. Do you agree with me on that, or don't you?

MR. EBY: No, I don't agree. The reason I don't agree is that I don't think Christianity is dependent on any economic system.

MR. MCBURNEY: I am not saying it is dependent on any economic system. I am suggesting that it will work better in one than it will in the other. What do you say on that?

MR. FEY: I am not at all sure that it will, although my impulse is to say yes.

MR. MCBURNEY: I don't see how you can say anything else!

MR. FEY: Over and over again you have seen the Christian faith exploding and tearing apart dictatorships.

MR. MCBURNEY: You gentlemen are going to have the Christian faith working out in a vacuum.

MR. EBY: No, we are not. I want to answer that very quickly. It is not going to act in a vacuum. We believe that everyone who has the Christian faith works through voluntary organizations, community organizations, labor organizations, and political organizations, and that he takes these Christian values into society through these voluntary organizations.

MR. MCBURNEY: Not one word of that is inconsistent with capitalism, as I understand it.

MR. MCKIBBEN: I think there are fundamental points of disagreement between capitalism as we have found it expressed in our Western democracy and Christianity.

MR. MCBURNEY: No question about that at all, Mr. McKibben.

Role of Church

MR. MCKIBBEN: I think it is up to the Church to engage in a program of redressing wrongs, extending human liberty, working for the welfare of all people; and my understanding of it is that that is exactly what the Church is setting herself to do by various measures.

MR. FEY: I would like gratefully to acknowledge my conviction that the freedom permitted the individual under capitalism is a way in which Christianity can work and that we ought to recognize that freedom and hail it as the precious and Christian thing that it is.

MR. MCBURNEY: Gentlemen, I think this gives us the basic differences between Christianity and Communism and some suggestions for a Christian program of action.

Copies of the analysis of *Christianity and Communism* by the faculty of Garrett Biblical Institute may be secured by writing to the Reviewing Stand.

Suggested Readings



Compiled by Barbara Wynn, Assistant,
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Library, Northwestern University

BENNETT, JOHN COLEMAN. *Christianity and Communism*. (Haddam House book) Association Press.

"A calm but forthright clarification of the issues before us."

BRUNNER, HEINRICH EMIL. *Christianity and Civilization; Part I, Foundations*. New York, Scribner, 1948.

Sees the totalitarian state as the most urgent problem of our time with Christianity the only solution.

FEIBELMAN, JAMES. *Christianity, Communism and the Ideal Society; a Philosophical Approach to Modern Politics*. New York, Norton, 1942.

An examination of Christianity as the declining world-system and Communism as the rapidly rising one.

MACMURRAY, JOHN. *Creative Society; a Study of the Relation of Christianity to Communism*. New York, Association Press, 1935.

An attempt to understand the antagonisms which exist between Christianity and Communism and to appraise them aright.

MILLER, ALEXANDER. *The Christian Significance of Karl Marx*. New York, Macmillan, 1947.

A discussion of Communism by a Presbyterian clergyman.

SHEEN, FULTON JOHN. *Communism and the Conscience of the West*. Indianapolis, Bobbs-Merrill, 1948.

"An indictment of the shortcomings and evils of our Western civilization, out of which Communism has grown and with which it is akin."

Catholic World 166:291-5, Ja., '48. "Communism: Who's to Blame?" J. M. GILLIS.

Communism is a philosophy, in fact, a theology and an ethical system. The job of demolishing it is not for soldiers or politicians.

Catholic World 167:193-8, Je., '48. "Primitive Christianity Once Again." J. M. GILLIS.

Pointing out that ideas can only be fought with ideas, recommends that the church borrow some of the ideological zeal of the Communists.

Christendom 12, No. 4:429-42, Autumn, '47. "Contemporary Civilization and Christianity; With Reference to Higher Education." N. F. S. FERRE.

To adequately confront Communism, democracy must be concerned with the common good, must have, in other words, the "fullest possible Christian content."

Christian Century 66:364-5, Mr. 23, '49. "Are Hungary's Churches Persecuted?" ALEXIS MATHE.

An emphatic denial by an Hungarian Protestant minister. Maintains that the Communists have not "liquidated" religion, but have only deprived the churches of political influence.

Christian Century 66:1324-5, Nov. 9, '49. "Conflict in Czechoslovakia." BENJAMIN E. MAYS.

A discussion of the new laws, put into force in October, which made the churches of Czechoslovakia dependent upon the government.

Christian Century 63:1405-7, N. 20, '46. "Communism and Christianity." N. S. TIGNER.

An assertion that the spirit of Communism is a "desperate reaching after

human omnipotence, born of frustration and pride, and reared as defiance of the sovereignty of God."

Contemporary Review 176:248-52, O., '49. "Bias of Redress." G. GLASGOW.

Declares that Russia, by deliberately incorporating Christians in its "theist domains," has not only admitted, but "dragged in" a "Trojan horse." *Contemporary Review* 174:372-9, D., '48. "Can the Rot Be Stopped?" G. GLASGOW.

Maintains that the answer to Communism lies only in a return to true Christianity, and not in "practical politics" or economic planning.

Contemporary Review 176:257-61, N., '49. "Common Peril." G. MURRAY.

Declares that the moral element in the great Christian and Hellenic civilization of the West is in extreme danger. Only by a united effort can it be saved.

Contemporary Review 175:182-5, Mr., '49. "Moscow's Gamble in Budapest." G. GLASGOW.

"The kind of propaganda to which the martyrdom of Cardinal Mindszenty gave rise was probably the most effective blow yet struck at Communist atheism and materialism."

Ecumenical Review 1, No. 1:25-45, Autumn, '48. "The Church, Russia and the West." MARTIN WIGHT.

"The conflict is fratricidal. It is a continuation, in another form, of the ancient conflict between Byzantine and Latin Christianity, with Russia as the inheritor and organizer of the Byzantine East, and America as the inheritor and organizer of the Catholic and Protestant West."

Fortnightly 169 (n.s. 163):232-8, Ap., '48. "Churches and the Iron Curtain." S. NEILL.

What the Russian Orthodox church thinks of the Western churches.

Hibbert Journal 45:354-8, Jl., '47. "New Superstition." G. WINDER.

Declares that the Communists would set up the "ancient worship of the primitive life force under the new pseudo-scientific name of economic determinism."

New Republic 121:13-15, N. 14, '49. "Holy Year, A Show of Force." P. WINNER.

Points out that the most dramatic aspect of the Holy Year is that it will present a show of force on the part of the Roman Catholic Church in its struggle against the agencies of Communism.

Nineteenth Century 141:68-73, F., '47. "Conflict or Compromise." C. G. HOPE.

Maintains that the struggle between Christianity and Communism today is only a continuation of the age old struggle between materialism and the spirit. Garrett Biblical Institute. *Christianity and Communism An Analysis*. (Available for 5c from Professor Murray H. Leiffer, Garrett Biblical Institute, Evanston, Illinois) Pamphlet, 1949.

Have you read these Reviewing Stand transcripts?

Just What Is Communism?

Vol. X, No. 24

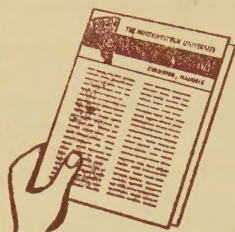
Christianity After 1948 Years

Vol. XI, No. 25

Should We Pass Laws To Curb Communism?

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